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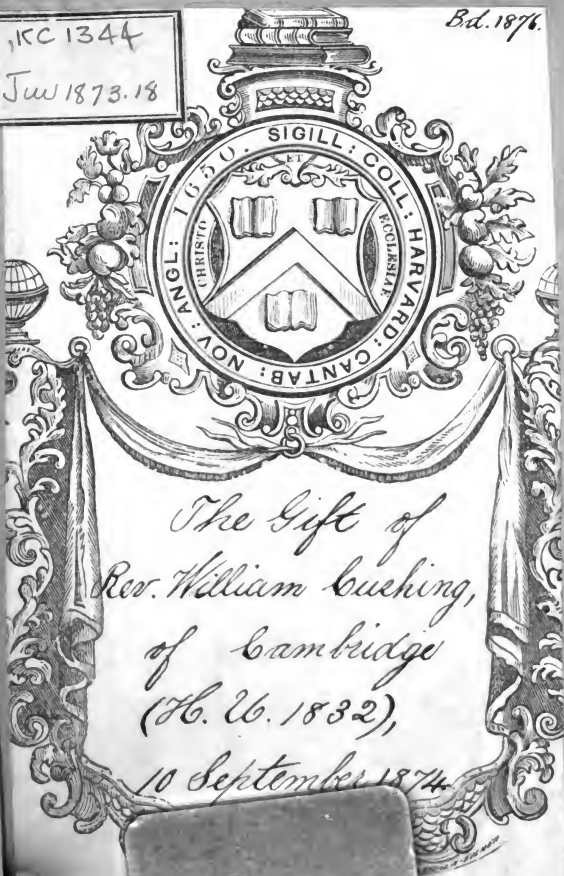
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A short abridgment of the Christian doctrine

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*The Gift of
Rev. William Cushing,
of Cambridge
(Feb. 26. 1832),
10 September 1874*

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First Edition, 1873.

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• A SHORT ABRIDGMENT

OF THE

CHRISTIAN DOCTRINE;

NEWLY REVISED AND AUGMENTED,

FOR THE USE OF THE

CATHOLIC CHURCH

IN THE DIOCESE OF BOSTON.

PUBLISHED WITH THE APPROBATION OF

THE RT. REV. B. FENWICK.

c'
BOSTON:

PATRICK DONAHOE

1873.

1874, Sept. 10. Gift of
Rev. Hon. Cushing, of Cambridge.
(H. U. 1832.)

~~19103~~



June 1873, 18

WHEREAS a number of editions of our smaller Catechism have of late years been published without authority, and are now in circulation among the children of this Diocese, which are filled with faults and wrong quotations of holy Scripture, this is to certify, that the only edition which I approve of, and the circulation of which I authorize, is that to which I have affixed my signature and the seal of the Diocese of Boston.

† BENEDICT, Bp. Bn.

Boston, April 4, 1843.

Imprimatur,

✠ JOANNES JOSEPHUS,

EPISCOPUS BOSTON.

February 6, 1872.

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FEASTS AND FASTS.



FEASTS.

Holydays on which there is a strict obligation to hear Mass, and refrain from servile works.

ALL Sundays in the Year.

The Feast of the Circumcision of our Lord,
January 1.

The Epiphany, January 6.

The Annunciation, March 25.

Ascension of Our Lord.

Corpus Christi.

Assumption of the Blessed Virgin Mary,
August 15.

Feast of All Saints, November 1.

Immaculate Conception, December 8.

Nativity of our Lord Jesus Christ, December 25.

If Christmas Day fall upon a Friday, neither fast nor abstinence is observed.

FASTING DAYS.

All days in Lent, except Sundays.

The Eve of Whitsuntide.

The Quarter-Tenses, or Ember Days, that occur in the four seasons of the year.

The Vigil of the Assumption of the Blessed Virgin Mary, and of all Saints.

Every Friday in Advent, and Christmas Eve.

DAYS OF ABSTINENCE FROM FLESH MEAT.

Every day in Lent, except when the use of meat is allowed by the Archbishop or Bishop of the diocese.

All Fridays in the year.

If a fasting-day fall on a Sunday, the fast is kept on the Saturday before. If Christmas Day fall upon a Friday, neither fast nor abstinence is observed.

N. B. — The Catholic Church commands all her children to be present at the great Eucharistic Sacrifice which we call the Mass ; and to rest from servile work on Sundays and Holydays.

Secondly. To abstain from flesh on all the days of fasting and abstinence.

Thirdly. To confess their sins at least once a year.

Fourthly. To receive the Blessed Sacrament at least once a year, during Easter time.

The time for satisfying the Easter precept in the United States, is, in virtue of a late concession, from the first Sunday of Lent to Trinity Sunday, both inclusively.

PRIVATE BAPTISM.

Any person, whether man, woman, or child, may baptize an infant in case of danger of death. Thus :

Take common water, pour it on the head or face of the child, and while you are pouring it, say the following words :

“ I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost.”

DAILY EXERCISES.



IN THE MORNING.

WHEN you awake, give your first thoughts to God, saying, O my God! I give myself entirely to thee.

Getting out of bed, make the sign of the cross, and say, In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

When you are dressed, kneel down and say the following prayers:—

O my God! I adore and love thee with all my heart. I return thee thanks for the innumerable favors and benefits which I have received from thy infinite goodness and mercy, especially for having preserved me this last night.

O my God! who art amiable above all things, I am sorry for having offended thee; grant that I may spend this day well, and rather die than commit any mortal sin.

O my God! grant, I beseech thee, that whatever I do this day may be acceptable to thee, and vouchsafe to direct all my actions to thy honor and glory.

O holy Virgin! I put myself under thy protection, and beg the help of thy prayers.

O my good angel! be thou also my protector, and pray to God for me that I may do his holy will in all things.

The Lord's Prayer.

Our Father who art in heaven! hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. *Amen.*

The Angelical Salutation.

Hail, Mary, full of grace! the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God! pray for us sinners, now, and at the hour of our death. *Amen.*

The Apostles' Creed.

I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third

day he rose again from the dead ; he ascended into heaven, sitteth at the right hand of God the Father Almighty ; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost ; the Holy Catholic Church ; the Communion of Saints ; the Forgiveness of Sins ; the Resurrection of the Body, and Life everlasting. *Amen.*

The Confiteor.

I confess to Almighty God, to the blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the Holy Apostles, St. Peter and St. Paul, and to all the Saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the Holy Apostles, St. Peter and St. Paul, and all the Saints, to pray to the Lord our God for me.

May the Almighty God have mercy on me, forgive me my sins, and bring me to everlasting life ! *Amen.*

May the almighty and merciful Lord give me pardon, absolution, and remission of all my sins. *Amen.*

Before you begin your work, say,

O my God ! I offer to thee this work, which

I am going about; vouchsafe to give it thy blessing.

DURING THE DAY.

Raise your mind to God from time to time, especially when you hear the clock strike, saying, Blessed be the hours in which our Lord was born and crucified for us.

Or else say,

Grant, O my God! that all the actions of this hour, and those of every moment of my life, may be to thy honor and glory.

As soon as you perceive you have fallen into any sin, ask pardon for it, saying, —

O my God! I am heartily sorry for having offended thee. I make a firm resolution, with the help of thy grace, never more to fall into this sin, to confess it, to do penance for it, and to avoid the occasions of it.

Before meals, say,

Bless us, O Lord! and these thy gifts which we are about to receive from thy bounty, through Christ, our Lord. *Amen.*

After meals, say,

We give thee thanks, O Almighty God! for

all thy benefits, who livest and reignest world without end. *Amen.*

AT NIGHT.

*Kneel down and say the following
Prayers:—*

In the name of the Father, &c.

O Almighty and Eternal God! prostrate at the feet of thy holy and awful Majesty, I adore thee with all possible respect. I believe, and hold for certain, all thou hast revealed to thy holy Church. I hope in thy infinite goodness and mercy, and I love thee with all my heart.

C my God! I give thee thanks, through Jesus Christ, my only hope, for all the favors thou hast pleased to bestow on me, especially for creating me in thy own image and likeness, for redeeming me with thy Son's precious blood, for making me a Christian, and preserving me this day. Therefore I beseech the Blessed Virgin, and all the Saints, to give thee thanks for me, forever and ever. *Amen.*

O my God! give me grace to know wherein I have offended thee, and give me a perfect sorrow for my sins.

Here you must pause a little, to see what sins you may have committed, calling to mind the thoughts, words, actions, and omissions of the day; then ask pardon for the faults you have discovered, saying,—

Because all these sins displease thee, O Sovereign Goodness! I am heartily sorry for having committed them; I most humbly ask pardon for them, and promise by the help of thy grace, not only to avoid the like faults for the future, but also to do penance for them.

I can do nothing without thee; assist me, O Lord! destroy, by thy merciful power, this wicked inclination, which prompts me to evil, and preserve me from all relapses.

O most holy Virgin! who hast had the happiness of being the mother of God, be a mother to me; pray for me now, and at the hour of my death.

O my good angel! whom God has appointed to be my guardian, enlighten me, protect me, and guard me in all my actions. *Amen.*

Our Father, &c. Hail, Mary, &c. I believe in God, &c. I confess to Almighty God, &c., page 7.

An Act of Faith.

O my God! I firmly believe all the sacred truths the Catholic Church believes and teaches, because thou hast revealed them, who canst neither deceive nor be deceived.

An Act of Hope.

O my God! relying upon thy goodness and promises, I hope to obtain pardon for my sins,

and life everlasting, through the merits of Jesus Christ my Lord and Redeemer.

An Act of Love.

O my God! I love thee above all things with my whole heart and soul, because thou art infinitely amiable and deserving of all love; I love also my neighbor as myself, for the love of thee; I forgive all who have injured me, and ask pardon of all whom I have injured.

Act of Contrition.

O my God! I am most heartily sorry for all my sins, and I detest them above all things from the bottom of my heart, because they displease thee, my God! who art most deserving of all my love for thy most amiable and adorable perfections; and I firmly purpose, by thy holy grace, never more to offend thee, and to do all that I can to atone for my sins.

Before Catechism.

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Blessed be the holy and undivided Trinity, now and forever. *Amen.*

Come, O Holy Spirit! fill the hearts of thy faithful, and kindle in them the fire of thy love.

V. Send forth thy Spirit, and they will be created.

R. And thou wilt renew the face of the earth.

Let us pray.

O God! who, by the light of the Holy Ghost, didst instruct the hearts of the faithful, give us, by this same Holy Spirit, a love and relish of what is right and just, and a constant enjoyment of his comforts, through Jesus Christ our Lord, who with thee, in the unity of the same Holy Ghost, liveth and reigneth one God forever and ever. *Amen.*

After Catechism.

Lord Jesus Christ, Son of the living God, we beseech thee, through thy holy cross and passion, through thy death and glorious resurrection, be gracious and merciful unto us, and all sinners. O Jesus! hear us! O Jesus! save us! O Jesus! have mercy upon us! strengthen our faith; increase our hope, and make us perfect in the love of God and of our neighbor; that in this life we may serve thee alone in true justice, and forever extol and praise thee, with all the saints, in heaven. *Amen.*

CATECHISM.

PART FIRST.

CHAPTER I.

QUESTION. *Who made you?*

ANSWER. GOD.

Q. *Why did he make you?*

A. That I might know him, love him, and serve him in this world, and be happy with him forever in the next.

Q. *To whose likeness did he make you?*

A. To his own image and likeness.

Q. *Is this likeness in your body or in your soul?*

A. In my soul.

Q. *In what is your soul like to God?*

A. Because my soul is a spirit endowed with understanding and free will, and is immortal, that is to say, can never die.

Q. *In what else is your soul like to God?*

A. Because, as in God there are three persons and one God, so in man there is one soul, and three powers.

Q. Which are the three powers?

A. Will, memory, and understanding.

Q. Which must we take most care of, our body or our soul?

A. Of our soul.

Q. Why so?

A. Because, "What doth it profit a man, if he gain the whole world, and lose his own soul?" St. Matt. xvi. 26.

Q. What must we do to save our soul?

A. We must worship God by faith, hope, and charity; that is, we must believe in him, hope in him, and love him with all our heart.

Q. How shall we know the things which we are to believe?

A. From the Catholic Church of God, which he has established by innumerable miracles, and illustrated by the lives and deaths of innumerable Saints.

CHAPTER II.

The Apostles' Creed.

Q. What are the chief things which God teaches.

A. They are contained in the Apostles' Creed.

Q. Say the creed.

A. I believe in God, the Father Almighty, Creator of heaven and earth and in Jesus

Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost; the Holy Catholic Church; the Communion of Saints; the Forgiveness of Sins; the Resurrection of the Body, and Life everlasting. *Amen.*

Q. What is the FIRST ARTICLE of the Apostles' Creed?

A. I believe in God the Father Almighty, Creator of heaven and earth.

Q. What is God?

A. He is the Maker and Lord of heaven and earth.

Q. Why is he called Almighty?

A. Because he can do all things whatsoever he pleases, and nothing is hard or impossible to him.

Q. Why is he called the Creator of heaven and earth?

A. Because he made heaven and earth, and all things, out of nothing, by his only word.

Q. Had God any beginning?

A. No; he always was, and always will be.

Q. Where is God?

A. God is everywhere.

Q. Does God know and see all things?

A. Yes, he does know and see all things.

Q. *Has God a body?*

A. No, God has no body; he is a pure spirit.

Q. *Are there more Gods than one?*

A. No; there is but one God.

Q. *Are there more persons than one in God?*

A. Yes; in God there are three persons.

Q. *Which are they?*

A. God the Father, God the Son, and God the Holy Ghost.

Q. *Are they not three Gods?*

A. No; the Father, the Son, and the Holy Ghost are all one and the same God.

Q. *Which is the SECOND ARTICLE?*

A. And in Jesus Christ, his only Son, our Lord.

Q. *What do you believe of Jesus Christ?*

A. I believe he is the Son of God, the second person of the blessed Trinity, true God and true man.

Q. *Why is he true God?*

A. Because he is the true and only Son of God the Father, born of him before all ages, and perfectly equal to him.

Q. *Why is he true man?*

A. Because he is the true Son of the blessed Virgin Mary, and has a body and soul like ours.

Q. *Was he always both God and man?*

A. He was always God, equal to his Father, from all eternity; but he was not always man, but only from the time he came down from heaven for our redemption.

Q. Why was he made man?

A. To save us from sin and hell.

Q. Which is the THIRD ARTICLE?

A. Who was conceived of the Holy Ghost, born of the Virgin Mary.

Q. How was the Son of God made man?

A. He was conceived and made man by the power of the Holy Ghost, in the womb of the Virgin Mary, without having any man for his father.

Q. Where was our Saviour born?

A. In a stable at Bêthlehem.

Q. On what day was our Saviour born?

A. On Christmas Day.

Q. Which is the FOURTH ARTICLE?

A. Suffered under Pontius Pilate, was crucified, dead, and buried.

Q. What did Jesus Christ suffer?

A. A bloody sweat, whipping at the pillar, crowning with thorns, and the carriage of his cross.

Q. What else?

A. He was nailed to a cross, and died upon it between two thieves.

Q. Why did he suffer?

A. For our sins.

Q. On what day did he suffer?

A. On Good Friday.

Q. Where did he suffer?

A. On Mount Calvary.

Q. Why do we make the sign of the cross?

A. To put us in mind of the blessed Trinity,

and that the second person became man, and died on the cross.

Q. What puts us in mind of the blessed Trinity when we make the sign of the cross?

A. These words: "In the name of the Father, and of the Son, and of the Holy Ghost."

Q. What puts us in mind that Christ became man, and suffered on a cross?

A. The very making of, or signing ourselves with, the sign of the cross.

Q. Which is the FIFTH ARTICLE?

A. He descended into hell; the third day he rose again from the dead.

Q. Whither did the soul of our Saviour go after death?

A. His soul went down into that part of hell called Limbo.

Q. What do you mean by Limbo?

A. I mean a place of rest where the souls of the Saints were.

Q. Did none go up to heaven before our Saviour?

A. No; they expected him to carry them up thither.

Q. What means, The third day he rose again from the dead?

A. It means, that after he was dead, he raised himself to life again the third day.

Q. On what day did Christ rise again from the dead?

A. On Easter Day.

Q. Which is the SIXTH ARTICLE?

A. He ascended into heaven ; sitteth at the right hand of God, the Father Almighty.

Q. *When did our Saviour go up into heaven?*

A. Forty days after he rose again.

Q. *Why is he said to sit at the right hand of God the Father? Has God the Father any hands?*

A. No ; but the meaning of these words is, that Christ, as God, is equal to his Father ; and as man, is in the highest place in heaven.

Q. *On what day did our Saviour go up to heaven?*

A. On Ascension Day.

Q. *Which is the SEVENTH ARTICLE?*

A. From thence he shall come to judge the living and the dead.

Q. *Will Christ come again?*

A. Yes ; he will come down from heaven, at the last day, to judge all men.

Q. *What are the things he will judge?*

A. All our thoughts, words, works, and omissions.

Q. *What will he say to the wicked?*

A. "Depart from me, ye cursed, into everlasting fire." St. Matt. xxv. 41.

Q. *What will he say to the just?*

A. "Come, ye blessed of my Father, possess the kingdom prepared for you." St. Matt. xxv. 34.

Q. *Will not every man be judged at his death, as well as at the last day?*

A. Yes ; he will.

Q. *Which is the EIGHTH ARTICLE?*

A. I believe in the Holy Ghost.

Q. *Who is the Holy Ghost?*

A. He is the third person of the blessed Trinity.

Q. *From whom does he proceed?*

A. From the Father and the Son.

Q. *Is he equal to them?*

A. Yes; he is the same Lord and God as they are.

Q. *When did the Holy Ghost come down upon the Apostles in fiery tongues?*

A. On Whit-Sunday.

Q. *Why did he come upon them?*

A. To enable them to preach the Gospel, and to plant the Church.

Q. *Which is the NINTH ARTICLE?*

A. The Holy Catholic Church, the Communion of Saints.

Q. *What is the Catholic Church?*

A. All the faithful under one head.

Q. *Who is the head?*

A. Christ Jesus our Lord.

Q. *Has the Church any visible head on earth?*

A. Yes; the Bishop of Rome, who is the successor of St. Peter, and is commonly called the Pope.

Q. *Has the Church of Christ any marks, by which we may know it?*

A. Yes; it has these four marks: it is *One*, it is *Holy*, it is *Catholic*, it is *Apostolic*.

Q. *How is the Church One?*

A. Because all its members agree in *one*

faith, and all in *one* communion, and are all under *one* head.

Q. How is the Church Holy ?

A. By teaching a *holy* doctrine, by inviting all to a *holy* life, and by the eminent *holiness* of so many thousands of her children.

Q. How is the Church Catholic, or Universal ?

A. Because she subsists in *all* ages, teaches *all* nations, and maintains *all* truth.

Q. How is the Church Apostolic ?

A. Because she comes down by a perpetual succession from the *Apostles* of Christ; and has her doctrine, her orders, and her mission from them.

Q. Can the Church err in what she teaches ?

A. No; she cannot err in matters of faith.

Q. Why so ?

A. Because Christ has promised that "the gates of hell shall not prevail against" his Church; that the Holy Ghost shall teach her all truth; and he himself will abide with her forever.

Q. What is meant by the Communion of Saints ?

A. That in the Church of God there is a communion of all holy persons in all holy things.

Q. And have we any communion with the Saints in heaven ?

A. Yes; we communicate with them as our fellow-members under the same head, Christ Jesus, and we are helped by their prayers.

Q. And are the souls in Purgatory helped by our prayers ?

A. Yes; they are.

Q. What do you mean by Purgatory?

A. A middle state of souls, suffering for a time on account of their sins.

Q. In what cases do souls go to Purgatory?

A. When they die in less sins, which we call venial; or when they have not satisfied the justice of God for former transgressions.

Q. How do you prove there is a Purgatory?

A. Because the Scripture often teaches that "God will render to every man according to his works," and that "nothing defiled can enter heaven," and that some Christians "shall be saved, yet so as by fire." 1 Cor. iii. 15.

Q. Which is the TENTH ARTICLE?

A. The forgiveness of sins.

Q. To whom has Christ given power to forgive sins?

A. To the Apostles and their successors, the Bishops and Priests of the Church.

Q. By what Sacraments are sins forgiven?

A. By Baptism and Penance.

Q. What is sin?

A. Any thought, word, deed, or omission against the law of God.

Q. What is original sin?

A. It is the sin in which we were born.

Q. How came we to be born in sin?

A. By Adam's sin when he ate the forbidden fruit.

Q. What is actual sin?

A. It is the sin we commit ourselves.

Q. What is mortal sin?

A. That which kills the soul, and deserves hell.

Q. *How does mortal sin kill the soul ?*

A. By destroying the life of the soul, which is the grace of God.

Q. *What is venial sin ?*

A. That which does not kill the soul, yet displeases God.

Q. *Which is the ELEVENTH ARTICLE ?*

A. The Resurrection of the Body.

Q. *What means the Resurrection of the Body ?*

A. That we shall rise again with the same bodies at the day of judgment.

Q. *Which is the TWELFTH ARTICLE ?*

A. Life everlasting.

Q. *What means life everlasting ?*

A. That the good shall live forever happy in heaven.

Q. *What is the happiness of heaven ?*

A. To see, love, and enjoy God forever.

Q. *And shall not the wicked live forever ?*

A. Yes ; they shall be punished forever in the flames of hell.

CHAPTER III.

The Lord's Prayer.

Q. *Will faith alone save us ?*

A. No ; it will not without good works.

Q. *Can we do any good toward the salvation of ourselves ?*

A. No ; we cannot without the help of God's grace.

Q. *How may we obtain God's grace?*

A. By prayer.

Q. *What is prayer?*

A. It is the raising up of our minds to God, whereby we beg for good things, and to be freed from evil.

Q. *What think you of those who at their prayers think not of God nor of what they say?*

A. If these distractions are wilful, such prayers, instead of pleasing God, offend him.

Q. *Which is the best of all prayers?*

A. The Lord's prayer.

Q. *Who made the Lord's prayer?*

A. Christ, our Lord.

Q. *Say the Lord's prayer.*

A. Our Father, who art in heaven ! hallowed be thy name ; thy kingdom come ; thy will be done on earth, as it is in heaven. Give us this day our daily bread ; and forgive us our trespasses, as we forgive them who trespass against us ; and lead us not into temptation ; but deliver us from evil. *Amen.*

Q. *Who is it that is here called our Father?*

A. God, who made us all, and who, by his grace, is, in a special manner, the Father of all good Christians.

Q. *Why do you say our Father and not my Father?*

A. Because we do not pray for ourselves alone, but for all others.

Q. What do we pray for, when we say, Hallowed be thy name?

A. That God may be honored and served by all his creatures.

Q. What means, Thy kingdom come?

A. That God would come, and reign in all our hearts by his grace, and bring us hereafter to his heavenly kingdom.

Q. What means, Thy will be done on earth as it is in heaven?

A. That God would enable us, by his grace, to do his will in all things, as the blessed do it in heaven.

Q. What means, Give us this day our daily bread?

A. We beg all necessities for soul and body.

Q. What means, Forgive us our trespasses, as we forgive them who trespass against us?

A. We beg that God will forgive us our sins, as we forgive others their injuries against us.

Q. What means, Lead us not into temptation?

A. That God would give us grace not to yield to temptation.

Q. What means, Deliver us from evil?

A. We beg that God would free us from all evil of soul and body.

Q. May we desire the Saints and Angels to pray for us?

A. Yes, we may.

Q. How do you prove that Saints and Angels hear us?

A. Because "There shall be joy before the

Angels of God upon one sinner doing penance.”
Luke xv. 10.

Q. What is the prayer to our blessed Lady which the Church teaches us?

A. The Hail Mary.

Q. Say the Hail Mary.

A. Hail, Mary, full of grace! the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God! pray for us sinners, now, and at the hour of our death. Amen.

Q. How many parts are there in the Hail Mary?

A. Three parts.

Q. Who made the two first parts?

A. The Angel Gabriel and St. Elizabeth, inspired by the Holy Ghost.

Q. Who made the third part?

A. The Church of God, against those who denied the Virgin Mary to be the mother of God.

Q. Why say you the Hail Mary so often?

A. To put us in mind of the Son of God being made man for us.

Q. For what other reason?

A. To honor the Blessed Virgin Mother of God, and to beg her prayers for us.

CHAPTER IV.

The Ten Commandments.

1. And the Lord spoke all these words:—

2. I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

3. Thou shalt not have strange gods before me.

4. Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth.

5. Thou shalt not adore them, nor serve *them*; I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me;

6. And showing mercy unto thousands to them that love me and keep my commandments.

7. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain.

8. Remember that thou keep holy the Sabbath day.

9. Six days shalt thou labor, and shalt do all thy works.

10. But on the seventh day is the Sabbath

of the Lord thy God ; thou shalt do no work on it, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy beast, nor the stranger that is within thy gates.

11. For in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day ; therefore the Lord blessed the seventh day and sanctified it.

12. Honor thy father and thy mother, that thou mayest be long-lived upon the land which the Lord thy God will give thee.

13. Thou shalt not kill.

14. Thou shalt not commit adultery.

15. Thou shalt not steal.

16. Thou shalt not bear false witness against thy neighbor.

17. Thou shalt not covet thy neighbor's house ; neither shalt thou desire his wife, nor his servant, nor his handmaid, nor his ox, nor his ass, nor anything that is his. Exod. xx.

Q. How many commandments are there ?

A. Ten.

Q. Who gave the commandments

A. God himself in the old law ; and Christ confirmed them in the new.

Q. Which is the FIRST commandment ?

A. "I am the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt not have strange gods before me. Thou shalt not make to thyself

a graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the waters under the earth. Thou shalt not adore them, nor serve them." Exod. xx. 2.

Q. What are we commanded by this?

A. To believe, hope in, love, and serve one true and living God, and no more.

Q. What is forbidden by this commandment?

A. To worship false gods or idols; or to give anything else whatsoever the honor which belongs to God.

Q. What else is forbidden by this commandment?

A. All false religions; all dealings with the Devil; and inquiring after things to come, or secret things, by fortune-tellers or superstitious practices.

Q. What else?

A. All charms, spells, and heathenish observations of omens, dreams, and such like fooleries.

Q. Does this commandment forbid the making of images?

A. It forbids making them so as to adore and serve them; that is, it forbids making them our gods.

Q. Does this commandment forbid all honor and veneration of Saints and Angels?

A. No; we are to honor them as God's special friends and servants; but not with the honor which belongs to God.

Q. And is it allowable to honor relics, crucifixes, and holy pictures?

A. Yes ; with an inferior and relative honor, as they relate to Christ and his Saints ; and are memorials of them.

Q. May we then pray to relics and images ?

A. No ; by no means, for they have no life or sense to hear or help us.

Q. What is the SECOND commandment ?

A. "Thou shalt not take the name of the Lord thy God in vain."

Q. What are we commanded by the second commandment ?

A. To speak with reverence of God and all holy things, and to keep our lawful oaths and vows.

Q. What are we forbidden by it ?

A. All false, rash, unjust, and unnecessary oaths, as also cursing, blaspheming, and profane words.

Q. What is the THIRD commandment ?

A. "Remember that thou keep holy the Sabbath day."

Q. What are we commanded by this ?

A. To spend Sunday in prayer and other religious duties.

Q. What do you mean by religious duties ?

A. I mean such as hearing Mass, receiving the Sacraments, reading good books, &c.

Q. What are we forbidden by this commandment ?

A. All unnecessary work and sinful profanation of the Lord's day.

Q. What is the FOURTH commandment ?

A. "Honor thy Father and thy Mother."

Q. *What are we commanded by the fourth commandment?*

A. To love, honor, and obey our parents in all that is not sin.

Q. *Are we commanded to obey only our father and mother?*

A. Not only them, but also our Bishops, Pastor, Magistrates, and Masters.

Q. *What is forbidden by this commandment?*

A. All contempt, stubbornness, and disobedience to our lawful superiors.

Q. *What is the duty of parents and other superiors?*

A. To take proper care of all under their charge, and to bring up their children in the fear of God.

Q. *What is the FIFTH commandment?*

A. "Thou shalt not kill."

Q. *What does the fifth commandment forbid?*

A. All wilful murder, hatred, and revenge.

Q. *Does it forbid striking?*

A. Yes; and also anger, quarrelling, and injurious words.

Q. *What else?*

A. Giving scandal and bad example.

Q. *What is the SIXTH commandment?*

A. "Thou shalt not commit adultery."

Q. *What is forbidden by this?*

A. All kinds of sins of uncleanness with another's wife or husband.

Q. *What else?*

A. All other kinds of immodesties, by kisses, touches, looks, words, and actions.

Q. *And what do you think of immodest plays and comedies?*

A. They are also forbidden by this commandment; and it is sinful to be present at them.

Q. *What is the SEVENTH commandment?*

A. "Thou shalt not steal."

Q. *What is forbidden by this commandment?*

A. All unjust taking away or keeping what belongs to others.

Q. *What else?*

A. All manner of cheating in buying or selling, or any other way of wronging our neighbors.

Q. *Must we restore ill-gotten goods?*

A. Yes; if we are able, or else the sin will not be forgiven; we must also pay our debts.

Q. *What is the EIGHTH commandment?*

A. "Thou shalt not bear false witness against thy neighbor."

Q. *What is forbidden by this commandment?*

A. All false testimonies, rash judgments, and lies.

Q. *What else?*

A. All backbiting and detraction, or words and speeches by which our neighbor's honor or reputation is in any ways hurt.

Q. *What is he bound to do who has injured his neighbor by speaking ill of him?*

A. He must make him satisfaction, and restore his good name as far as he is able.

Q. What is the NINTH commandment?

A. "Thou shalt not covet thy neighbor's wife."

Q. What is forbidden by this?

A. All lustful thoughts and desires, and all wilful pleasures in the irregular motions of concupiscence.

Q. What is the TENTH commandment?

A. "Thou shalt not covet thy neighbor's goods."

Q. What is forbidden by this?

A. All covetous thoughts and unjust desires of our neighbor's goods and profits.

CHAPTER V.

The Commandments of the Church.

Q. Are we bound to obey the commandments of the Church?

A. Yes; because Christ has said to the Pastors of his Church, "He that heareth you, heareth me; and he that despiseth you, despiseth me." St. Luke x. 16.

Q. How many are the commandments of the Church?

A. Chiefly six.

Q. Which are they?

A. 1st. To hear Mass, and to rest from servile works on Sundays and holydays of obligation.

2d. To keep fast in Lent, the Ember days, the Fridays in Advent, and eves of certain Festivals; and to abstain from flesh on Fridays, and on other appointed days of abstinence.

3d. To confess our sins to our Pastor, or other person duly authorized, at least once a year.

4th. To receive the blessed Sacrament at Easter, or thereabout.

5th. To pay tithes to our Pastors.

6th. Not to marry within certain degrees of kindred; nor privately without witnesses; nor to solemnize marriage at certain prohibited times.

Q. Why does the Church command us to fast?

A. That by fasting we may satisfy God for our sins.

Q. At what age do persons begin to be obliged to confession?

A. When they come to the use of reason, so as to be capable of mortal sin, which is generally supposed to be about the age of seven years.

Q. At what time do they begin to be obliged to communion?

A. When they are sufficiently capable of knowing these sacred mysteries, and of discerning the body of our Lord.

Q. Are we bound to maintain our Pastors?

A. Yes, we are; because St. Paul says, "*They who serve the Altar partake with the Altar*;" and again, "*They who preach the Gospel should live of the Gospel.*" 1 Cor. ix. 13, 14.

CHAPTER VI.

The Sacraments.

Q. What is a Sacrament?

A. An outward sign of inward grace, or a sacred and mysterious sign and ceremony ordained by Christ, by which grace is conveyed to our souls.

Q. Do all Sacraments give grace?

A. Yes; if we are duly prepared.

Q. Whence have the Sacraments the power of giving grace?

A. From Christ's precious blood.

Q. Is it a great happiness to receive the Sacraments worthily?

A. Yes; it is the greatest happiness in this world.

Q. How many Sacraments are there?

A. These seven : Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Order, and Matrimony.

Q. What is Baptism?

A. It is a Sacrament by which we are made Christians, children of God, and heirs of heaven, and are cleansed from original sin, and also from actual sins, if we be guilty of any.

Q. How is Baptism given?

A. By pouring water on the person to be baptized, with the words ordained by Christ.

Q. Which are the words to be said at the time the water is poured?

A. I baptize thee "in the name of the Father, and of the Son, and of the Holy Ghost." St. Matt. xxviii. 19.

Q. What do we promise by Baptism?

A. To renounce the devil, with all his works and pomps.

Q. What is Confirmation?

A. It is a Sacrament, in which, by the imposition of the Bishop's hands, we receive the Holy Ghost, in order to make us strong and perfect Christians and Soldiers of Jesus Christ.

Q. How does the Bishop administer this Sacrament?

A. He prays that the Holy Ghost may come down upon us, and makes the sign of the cross with chrism on our foreheads.

Q. What is the Holy Eucharist?

A. It is the true body and blood of Christ, under the appearance of bread and wine.

Q. Why has Christ given himself to us in this Sacrament?

A. To feed and nourish our souls, and to enable us to perform all Christian duties.

Q. How is the bread and wine changed into the body and blood of Christ?

A. By the power of God, to whom nothing is hard or impossible, and by the words of Jesus Christ spoken by the Priest in the Mass.

Q. How must we prepare ourselves to receive the blessed Sacrament?

A. We must be in a state of grace, and be fasting from midnight.

Q. Is it a great sin to receive unworthily?

A. Yes, it is; "he that eateth and drinketh unworthily, eateth and drinketh judgment to himself." 1 Cor. xi. 29.

Q. What is it to receive unworthily?

A. To receive in mortal sin.

Q. What is the Mass?

A. It is the unbloody sacrifice of the body and blood of Christ.

Q. What are the ends for which we are to offer up this sacrifice?

A. 1st. For God's honor and glory. 2dly. In thanksgiving for all his benefits, and as a perpetual memorial of the passion and death of his Son. 3dly. For obtaining pardon for our sins. And 4thly. For obtaining all graces and blessings through Jesus Christ.

Q. How must we hear Mass?

A. With great devotion and attention.

Q. What is the Sacrament of Penance?

A. It is a Sacrament in which the sins are forgiven which we have committed after Baptism.

Q. How are sins forgiven in the Sacrament of Penance?

A. By the Priest's Absolution, joined with Contrition, Confession, and Satisfaction.

Q. How do you prove that the Priest has power to absolve sinners, if they be truly penitent?

A. From the words of Christ, "Whose sins you shall forgive, they are forgiven them; and

whose sins you shall retain, they are retained.”
St. John xx. 23.

Q. What is Contrition?

A. A hearty sorrow for our sins, by which we have offended so good a God, with a firm purpose of amendment.

Q. What is a firm purpose of amendment?

A. It is a resolution, by the grace of God, not only to avoid sin, but also the occasion of it.

Q. Why are we to be sorry for our sins?

A. The chief and best motive to be sorry for our sins is the love of God, who is infinitely good in himself and infinitely good to us; and therefore we ought to be exceedingly grieved for having offended him.

Q. What other motives have we to be sorry for our sins?

A. Because by them we lose heaven and deserve hell.

Q. How may we obtain this hearty contrition and sorrow for our sins?

A. We must earnestly beg it of God, and make use of such considerations and meditations as may move us to it.

Q. What is Confession?

A. It is to accuse ourselves of all our sins to a Priest.

Q. What if one wilfully conceal a mortal sin in confession?

A. He commits a great sin by telling a lie to the Holy Ghost, and makes his confession nothing worth.

Q. What must we do that we may leave out no sin in Confession?

A. We must carefully examine our consciences upon the ten commandments, the seven deadly sins, &c.

Q. How many things, then, have we to do by way of preparation before Confession?

A. Four things: 1. We must heartily pray to God for his grace to help us. 2. We must carefully examine our consciences. 3. We must beg pardon of God, and be very sorry from our hearts for having offended him. And, 4. We must resolve to renounce our sins, and begin a new life for the future.

Q. What is Satisfaction?

A. It is doing the Penance given by the Priest.

Q. What is an Indulgence?

A. It is a releasing of temporal punishment, which often remains due to sin after the guilt has been remitted by the Sacrament of Penance.

Q. What is Extreme Unction?

A. It is a Sacrament that gives grace to die well.

Q. When is this Sacrament given?

A. When we are in danger of death by sickness.

Q. What Scripture have you for this Sacrament?

A. "Is any man sick among you? let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the

name of the Lord. And the prayer of faith shall save the sick man. And the Lord shall raise him up. And if he be in sins, they shall be forgiven him." St. James v. 14, 15.

Q. What is Holy Orders?

A. It is a Sacrament by which Bishops, Priests, &c., are ordained and receive grace and power to perform the duties belonging to their charge.

Q. What is Matrimony?

A. It is a Sacrament which gives grace to the married couple to love one another, and bring up their children in the fear of God.

CHAPTER VII.

Of the Virtues and Vices, etc.

Q. How many are the Theological Virtues?

A. Three: Faith, Hope, and Charity.

Q. What is Faith?

A. It is a gift of God infused into our souls, by which we believe, without doubting, all that he has taught and the Church proposes, because God can neither deceive nor be deceived.

Q. What is Hope?

A. It is a gift of God, by which, relying on his promises, and power to fulfil them, we hope for eternal salvation, and all things necessary for obtaining it.

Q. What is Charity?

A. It is a gift of God, by which we love him above all things, because he is infinitely good ; and we love our neighbor as ourselves, for God's sake.

Q. Which are the two precepts of Charity ?

A. "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind." 2. "And thy neighbor as thyself." St. Luke x. 27.

Q. Say the seven corporal works of mercy.

A. 1. To feed the hungry ; 2. To give drink to the thirsty ; 3. To clothe the naked ; 4. To visit and ransom the captives ; 5. To harbor the harborless ; 6. To visit the sick ; 7. To bury the dead.

Q. Say the seven spiritual works of mercy.

A. 1. To admonish the sinner ; 2. To instruct the ignorant ; 3. To counsel the doubtful ; 4. To comfort the sorrowful ; 5. To bear wrongs patiently ; 6. To forgive all injuries ; 7. To pray for the living and the dead.

Q. Say the eight beatitudes.

A. 1. Blessed are the poor in spirit, for theirs is the kingdom of heaven ; 2. Blessed are the meek, for they shall possess the land ; 3. Blessed are they that mourn, for they shall be comforted ; 4. Blessed are they that hunger and thirst after justice, for they shall be filled ; 5. Blessed are the merciful, for they shall obtain mercy ; 6. Blessed are the clean of heart, for they shall see God ; 7. Blessed are the peace-makers, for

they shall be called the children of God; 8. Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven.

Q. How many are the cardinal virtues?

A. Four: Prudence, Justice, Fortitude, and Temperance.

Q. How many are the gifts of the Holy Ghost?

A. Seven: Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and the fear of our Lord.

Q. How many are the fruits of the Holy Ghost?

A. Twelve: 1. Charity; 2. Joy; 3. Peace; 4. Patience; 5. Benignity; 6. Goodness; 7. Longanimity; 8. Mildness; 9. Faith; 10. Modesty; 11. Contineny; 12. Chastity.

Q. Say the seven deadly sins.

A. 1. Pride; 2. Covetousness; 3. Lust; 4. Wrath; 5. Gluttony; 6. Envy; 7. Sloth.

Q. Say the contrary virtues.

A. 1. Humility; 2. Liberality; 3. Chastity; 4. Meekness; 5. Temperance; 6. Brotherly Love; 7. Diligence.

Q. Say the six sins against the Holy Ghost.

A. 1. Presumption of God's mercy; 2. Despair; 3. Impugning the known truth; 4. Envy at another's spiritual good; 5. Obstinacy in sin; 6. Final impenitence.

Q. Say the four sins crying to heaven for vengeance.

A. 1. Wilful murder; 2. Sodomy; 3. Oppres-

sion of the poor; 4. Defrauding laborers of their wages.

Q. Say the nine ways of being accessory to another person's sins.

A. 1. By Counsel; 2. By Command; 3. By Consent; 4. By Provocation; 5. By Praise or Flattery; 6. By Concealment; 7. By Partaking; 8. By Silence; 9. By Defence of ill done.

Q. Say the three eminent good works.

A. 1. Alms Deeds; 2. Prayer; 3. Fasting.

Q. Say the three evangelical counsels.

A. 1. Voluntary Poverty; 2. Perpetual Chastity; 3. Entire Obedience.

Q. Say the four last things to be remembered.

A. 1. Death; 2. Judgment; 3. Heaven; 4. Hell.



CATECHISM.

PART SECOND.

FULLER INSTRUCTIONS TO PREPARE CHILDREN FOR THE
SACRAMENTS OF PENANCE, CONFIRMATION, AND THE
HOLY EUCHARIST.

CHAPTER I.

The Sacrament of Penance.

Q. What is the Sacrament of Penance?

A. It is a Sacrament in which the sins are forgiven which we have committed after Baptism.

Q. How many parts has the Sacrament of Penance?

A. It has three parts, viz.: Contrition, Confession, and Satisfaction.

Q. Is the Sacrament of Penance necessary for Salvation?

A. Yes; it is for all those who have committed any mortal sin after Baptism.

Q. What must one do in danger of death, who cannot receive this Sacrament?

A. He must have at least a great desire to receive it, and excite in his heart an act of perfect contrition.

CHAPTER II.

Of Contrition.

Q. What is Contrition?

A. It is a hearty sorrow for our sins, by which we have offended so good a God, with a firm purpose of amendment.

Q. What are the marks of a firm purpose of amendment?

A. The marks of a firm purpose of amendment are, 1. A change of life; 2. Avoiding the occasions that commonly lead us to sin; 3. Laboring to destroy our evil habits.

Q. How many qualities ought Contrition to have?

A. It should have four qualities : it should be interior, supernatural, universal, and sovereign.

Q. What is meant by INTERIOR?

A. That is, it should exist in the heart, and be sincere; otherwise it would be only hypocrisy.

Q. What is meant by SUPERNATURAL?

A. That is, it should be produced in the heart by a motive of faith and the grace of the Holy Ghost, and not by any motive of nature.

Q. What is meant by UNIVERSAL?

A. That is, it should extend to all our sins — at least, to all mortal sins.

Q. *What is meant by SOVEREIGN?*

A. That is, we ought to be more grieved for having offended God than for all the other evils that could happen to us.

Q. *How many kinds of Contrition are there?*

A. Two kinds; Perfect Contrition, and Imperfect Contrition, commonly called Attrition.

Q. *What is perfect Contrition?*

A. A hearty sorrow for having offended God because he is sovereignly good.

Q. *What effect has it?*

A. It has the effect of justifying the sinner by itself and before absolution, yet with the desire and obligation of receiving it.

Q. *What is Attrition?*

A. It is a hearty sorrow for having offended God, through the shame of having committed sin, or the fear of receiving its punishment.

Q. *What punishment is it we fear by Attrition?*

A. The eternal pains of hell.

Q. *Ought we to be satisfied with Attrition in the Sacrament of Penance?*

A. No; it is much better to excite in ourselves, as far as we are able, perfect Contrition.

Q. *When should we make acts of Contrition in preparing ourselves for Confession?*

A. We should make them, 1st. In our examen of conscience; 2dly. When we are upon the point of presenting ourselves to the Priest; 3dly. When the Priest is in the act of giving us absolution.

CHAPTER III.

Of Confession.

Q. What is Confession?

A. Confession is the accusation of all our sins to a Priest, in order to obtain absolution of them.

Q. How must we declare our sins?

A. We must declare their number, their different species, and their considerable circumstances.

Q. Must we declare them all?

A. Yes, we must declare all; for, if we were to conceal wilfully any mortal sin, we should not obtain the remission of any, and should, besides, commit a sacrilege.

Q. What must we do to obtain an exact knowledge of all our sins?

A. We must carefully examine our conscience upon the commandments of God and of the Church, and see in what we have sinned upon each of these commandments.

Q. In what sentiments should we place ourselves upon our knees before the Priest, when we are going to Confession?

A. In the sentiments of a criminal who is about to offer honorable amends to God, viewing Jesus Christ in the person of the Priest.

Q. How ought we to begin our Confession?

A. Having made the sign of the cross, we should say, *Bless me, father, for I have sinned;*

then recite the *I confess to Almighty God, &c.*, as far as *through my fault*.

Q. *What should we do next?*

A. We should inform the Priest, when we confessed last, whether we then received absolution, and whether we complied with the penance enjoined.

Q. *How ought we to accuse ourselves of our sins?*

A. We ought to accuse ourselves of them with much sincerity and humility, and to begin by those we have most difficulty in declaring.

Q. *What should we do when the confessor puts us questions?*

A. We should answer them clearly and with simplicity.

Q. *Is it good to repeat sometimes the accusations of our former sins?*

A. Yes; and this is sometimes even necessary to receive absolution, when we do not find elsewhere sufficient matter.

Q. *What should we do when we have finished declaring our faults?*

A. We should finish the *I confess to Almighty God, &c.*; then listen with attention to the advice which the confessor may think proper to give.

Q. *What ought we to do whilst the Priest is giving absolution?*

A. We ought to renew our act of Contrition with all the fervor we are capable of.

Q. *What is absolution?*

A. It is the remission of our sins, which the

Priest imparts in virtue of the power he has received from Christ.

Q. Who are the Priests that can exercise this power?

A. Those only who are approved of by the Bishop.

CHAPTER IV.

Of Satisfaction.

Q. What is Satisfaction?

A. It is a reparation which we owe to God, or to our neighbor, for the injury we have done him.

Q. Are we obliged to satisfy God, even after the sin has been remitted us?

A. Yes, we are; for, although the eternal punishment be remitted us by absolution, yet there remains a temporal punishment which we have to expiate, either in this world or in the world to come.

Q. How do we satisfy God?

A. We satisfy God by the works of penance which we perform in the grace of Jesus Christ, through whom we live, we merit, and we satisfy.

Q. Which are the best works of penance?

A. Those which are imposed on us by the Priest, such as, chiefly, prayer, fasting, and alms.

Q. Is it a sin not to perform the penance which has been enjoined us by the Priest?

A. Yes ; it is a sin, not only not to perform it, but even to put it off too long without necessity.

Q. Are we obliged also to satisfy our neighbor?

A. Yes ; we are obliged to satisfy our neighbor, by repairing the injury we have done him in his person, in his honor, or in his goods.

CHAPTER V.

Of Indulgence.

Q. What is an Indulgence?

A. An Indulgence is the remission of the temporal punishment due to sin, either in this life or in the life to come.

Q. By what power does the Church grant Indulgences?

A. She grants them by the power she has received from Jesus Christ.

Q. What must one do to gain an Indulgence?

A. He must be in a state of grace, and fulfil the conditions prescribed by the Church.

Q. How many kinds of Indulgences are there?

A. There are two kinds — the Partial Indulgence and the Plenary Indulgence.

Q. What is a Partial Indulgence?

A. It is that which remits only a part of the temporal punishment due to sin.

Q. How is this kind of Indulgence expressed?

A. It is expressed by saying, for example, an indulgence of twenty days, of a hundred days, of seven years, and seven quaraintains, &c.

Q. What is a Plenary Indulgence?

A. It is that which includes the entire remission of the temporal punishment due to sin.

Q. Do all equally gain a Plenary Indulgence?

A. No; each one receives the benefit of it only according to his disposition.

Q. Which is the greatest Indulgence?

A. It is the Indulgence of the Jubilee.

Q. Can any one apply Indulgences to the souls in Purgatory?

A. Yes; they help them so much the more efficaciously, as these souls, being confirmed in grace, cannot offer any obstacle to them.

CHAPTER VI.

On Confirmation.

Q. What is Confirmation?

A. It is a Sacrament, in which, by the imposition of the Bishop's hands, we receive the Holy Ghost, in order to make us strong and perfect Christians, and soldiers of Jesus Christ.

Q. How does the Bishop administer this Sacrament?

A. 1. Extending his hands over those who

are to be confirmed, he prays that the Holy Ghost may come down upon them with his sevenfold gifts. 2. He anoints the forehead of each one with Holy Chrism in the form of a cross.

Q. What are the words which the Bishop pronounces whilst he is performing the Sacred Unction?

A. The following: "I sign thee with the sign of the cross; I confirm thee with the Chrism of Salvation; in the name of the Father, and of the Son, and of the Holy Ghost."

Q. Why does the Bishop give the person he confirms a little blow on the cheek, saying, "Peace be with you"?

A. To put them in mind that by Confirmation they are strengthened, to suffer with patience, and even to die, for Christ.

Q. Can you prove that the Apostles administered Confirmation?

A. Yes; from the Acts (chap. viii. 14, 17), where we read that St. Peter and St. John went to Samaria to confirm those whom St. Philip, the Deacon, had converted and baptized; and this they did by the imposition of hands and the invocation of the Holy Ghost.

Q. Is Confirmation necessary for Salvation?

A. It is not necessary, but that a person may be saved without it; yet, when a favorable opportunity for receiving that Sacrament presents itself, it would certainly be a sin to neglect so powerful a means of Salvation, and a crime to do so through contempt, human respect, or want of faith.

Q. How does Confirmation make us strong and perfect Christians?

A. By giving us the strength and courage necessary to profess our faith, openly in the presence of its enemies, and to fulfil with fidelity all our Christian duties, notwithstanding the suggestions of the devil, the example and censures of a wicked world, and the temptations of the flesh.

Q. Can this Sacrament be received more than once?

A. No; it cannot; because, like Baptism, it imprints in the soul a spiritual character, which always remains.

Q. What are the dispositions necessary to receive Confirmation worthily?

A. We must, 1. Be baptized; 2. Free from the guilt of mortal sin, and in the state of sanctifying grace; 3. Well instructed in the principles of the Catholic Faith, and informed of the nature and principal effects of that Sacrament as far as our age and capacity admit.

Q. In what manner are we to prepare ourselves for Confirmation?

A. Whoever intends to receive this Sacrament ought to examine his conscience diligently, and, in case he be in a state of mortal sin, to be reconciled to God. Moreover, he ought some days before he is confirmed, fervently to beg of Almighty God to dispose his soul, by the infusion of divine grace, to receive the Holy Ghost with the fulness of his gifts. For the Holy Spirit communicates himself to us

only in proportion to the sanctity of our dispositions.

Q. Is it a great sin to receive Confirmation unworthily?

A. Yes; because it is a profanation of one of the most holy institutions of Jesus Christ. It is also an irreparable misfortune, since Confirmation cannot be received twice.

Q. What are the principal effects of the Holy Ghost in a soul well disposed?

A. Besides an augmentation of sanctifying grace, he confers on the worthy receiver a right to actual graces in time of danger and persecutions, and adorns the soul with many spiritual gifts.

Q. How many are the gifts of the Holy Ghost?

A. Seven: 1. Wisdom; 2. Understanding; 3. Counsel; 4. Fortitude; 5. Knowledge; 6. Piety; 7. The fear of the Lord. Isaias xi. 2, 3.

Q. How many are the fruits of the Holy Ghost?

A. These twelve: 1. Charity; 2. Joy; 3. Peace; 4. Patience; 5. Benignity; 6. Goodness; 7. Longanimity; 8. Mildness; 9. Faith; 10. Modesty; 11. Contineny; 12. Chastity.

Q. What are the principal means by which a Christian may preserve the grace of Confirmation?

A. Four: 1. Frequent and fervent prayers; 2. Approaching regularly the Sacraments of Penance and Eucharist; 3. A lively and grateful remembrance of the graces received in Con-

firmation ; 4. A great fidelity in corresponding with the inspiration of the Holy Ghost, and an habitual horror of sin, and of whatever may “grieve the Holy Spirit of God, whereby you are sealed unto the day of redemption.” Ephes. iv. 30.

CHAPTER VII.

Of the Holy Eucharist.

Q. What is the Holy Eucharist ?

A. The Holy Eucharist is a Sacrament which contains really and indeed the Body and Blood, the Soul and Divinity, of our Lord Jesus Christ, under the forms and appearances of Bread and Wine.

Q. What do you mean by forms and appearances ?

A. I mean that which appears to our senses — as the figure, the color, and the taste.

Q. Does anything remain of the bread and wine after Consecration ?

A. No; the substance of the Bread is changed into that of the Body of Jesus Christ, and the substance of the Wine is changed into that of his Blood.

Q. What is this change called ?

A. It is called Transubstantiation.

Q. How is this change effected ?

A. It is effected through the almighty power of the words of Jesus Christ spoken by the Priest in the Mass.

Q. *Is there anything under the form of Bread but the Body of Jesus Christ?*

A. There is also there his Blood, his Soul, his Divinity; in short the whole person of Jesus Christ.

Q. *And under the form of Wine?*

A. Jesus Christ is also wholly there.

Q. *When the Priest breaks the consecrated Host, does he also break the Body of Jesus Christ?*

A. No; Jesus Christ is under the forms in such a manner that he cannot be divided.

Q. *When the Host is divided, under which part is Jesus Christ?*

A. He is whole under each part.

Q. *Does he who receives but one part of the Host, or but one form, receive Jesus Christ whole and entire?*

A. Yes; because Jesus Christ is whole under each form, and under each part of the forms.

Q. *Does Jesus Christ leave heaven to come into the Eucharist?*

A. No; he is at the same time in heaven and under each of the consecrated Hosts in the world.

Q. *How can all this be done?*

A. By the almighty power of God, who can do what he will.

CHAPTER VIII.

Of Communion and its Effects.

Q. What is Communion?

A. It is the receiving of the Sacrament of the Eucharist.

Q. Should we desire to receive it often?

A. Yes; on account of the great effects which communion produces in us.

Q. What are the effects of Communion?

A. 1. It unites us intimately with Jesus Christ, who becomes really our nourishment; 2. It increases in us the spiritual life in grace; 3. It moderates the violence of our passions, and weakens concupiscence; 4. It is a pledge of eternal life and of a glorious resurrection; 5. It is a memorial of the death of our Lord.

Q. Who are they in whom Communion produces these effects?

A. They who receive with the right dispositions.

CHAPTER IX.

Of the Dispositions of Soul for Holy Communion.

Q. How many kinds of dispositions are there for Holy Communion?

A. There are two kinds; some regard the soul, and others the body.

Q. *How many dispositions of the soul are there?*

A. Chiefly two.

Q. *Which is the first?*

A. The first is to prove ourselves; and if we find that we are guilty of any mortal sin, we must have recourse to the Sacrament of Penance.

Q. *Is it enough, to receive with fruit, not to have any mortal sin upon our conscience?*

A. No; we must also be free from all affection to venial sin.

Q. *What do you mean by being free from affection to venial sin?*

A. I mean that we should be so disposed as not to commit any deliberately.

Q. *Which is the second disposition of soul for Holy Communion?*

A. The second is, to approach it with a lively faith, a firm hope, an ardent charity; and in profound sentiments of humility, adoration, and gratitude.

Q. *In what does this lively faith consist?*

A. It consists, 1. In knowing distinctly the principal articles of faith; 2. In believing firmly that it is Jesus Christ himself we are going to receive; 3. In bearing in mind the great honor he does us in coming to us.

Q. *In what does this firm hope consist?*

A. It consists in hoping in the goodness of our Lord, that, notwithstanding our unworthiness, he will give himself to us, with all his graces.

Q. In what does this ardent charity consist?

A. It consists in desiring ardently to unite ourselves with Jesus Christ, and to consecrate ourselves to him without reserve.

CHAPTER X.

Of the Dispositions of Body.

Q. How many dispositions of body are there?

A. Chiefly two.

Q. Which is the first?

A. The first is, to be fasting, except when this Sacrament is received in sickness, as a *Viaticum*.

Q. What is meant by being fasting?

A. That is, to have neither eat nor drank from midnight.

Q. Would it be a great sin to receive Holy Communion after having eat or drank after midnight?

A. Yes; it would be a great sin.

Q. Which is the second disposition of the body?

A. It is to come to Holy Communion with an exterior as modest, as recollected, and as respectful as possible.

Q. In what does this exterior modesty consist?

A. It consists in the dress, in the countenance, and in words.

Q. When ought we to be the most recollected?

A. During all the morning that precedes our communion, and especially in coming to Church.

Q. Where should we have our exterior as respectful as possible?

A. In the Church, and especially during the Mass, at which we are to receive communion.

Q. Why should we have all these dispositions?

A. Out of respect for Jesus Christ, whom we are going to receive.

CHAPTER XI.

Of what we should do immediately before Communion.

Q. Should we always hear Mass before communion?

A. Yes; it is the custom of the faithful. We ought not to dispense with it without necessity.

Q. How should we employ ourselves during the Mass, at which we are to receive communion?

A. We should keep our minds fixed on the greatness of the Sacrament we are going to receive, and produce in our heart Acts of Faith, Contrition, Humility, Love, and desire to receive the Son of God.

Make an Act of Faith.

My Saviour Jesus Christ, I believe, more firmly than if I saw it with my own eyes, that it is thyself I am going to receive, in receiving the blessed Sacrament.

Make an Act of Contrition.

My God, I am sincerely sorry for having offended thee, because thou art infinitely good, and deserving of all love, and sin displeases thee; pardon me through the merits of Jesus Christ, my Saviour. I firmly purpose, with the assistance of thy grace, never to offend thee more.

Make an Act of Humility.

Lord, I am not worthy that thou shouldst enter under my roof; but I rely upon thy infinite goodness; speak only the word, and my soul shall be healed of all its miseries.

Make an Act of Love.

My Saviour Jesus Christ, I love thee with my whole heart, and above all that I have dearest in the world.

Make an Act of Desire.

Come, O Divine Jesus! come into my heart. Deliver it from all its evils; load it with all thy goods; it desires ardently to receive them.

Q. Is it enough to pronounce these acts with the mouth?

A. No; that is not enough; we must also utter them with our heart, and excite in our soul the sentiments which these acts express.

CHAPTER XII.

The Manner of Receiving Communion.

Q. What must we do when the time of receiving communion arrives?

A. We must proceed to place ourselves at the Holy Table, or before the Altar, where we are going to receive, and kneel there with a modest countenance.

Q. How ought we to hold the Communion Cloth?

A. We ought to spread it over our hands, in such a manner, that, if the Sacred Host should fall from the hand of the Priest, it might fall on the Communion Cloth.

Q. How ought we to hold our head when the Priest gives the Sacred Host?

A. We should hold it firm and erect, and have our eyes cast down or fixed upon the Sacred Host.

Q. When the Priest gives the Sacred Host, how ought we to receive it?

A. We ought to open our mouth moderately, and extend the tongue a little upon the under lip.

Q. After we have received the Host in our mouth, what should we do?

A. We should close our lips; and after the Host is a little moistened should immediately swallow it with reverence.

Q. If the Host should adhere to the palate, what ought we to do?

A. We should not be disturbed, but should endeavor to loosen it gently with the tongue, and by no means to touch it with our fingers.

Q. *How should we employ ourselves at the time of communion.*

A. We should renew in our heart the Acts of Faith, Contrition, Humility, Love, and Desire, without pronouncing any vocal prayer.

CHAPTER XIII.

Of Thanksgiving.

Q. *What ought we to do after communion?*

A. We ought to adore profoundly Jesus Christ; to thank him for the graces we have received, and to ask him for what we most stand in need of.

Make an Act of Adoration.

My Lord and Saviour Jesus Christ, I adore thee as my Creator; I join in the profound adoration which the Angels and Saints pay thee in heaven, and offer to the most Blessed Trinity all those homages which thou dost thyself render in the Holy Sacrament.

Make an Act of Thanksgiving.

My God, I return thee thanks with my whole heart for all the graces I have received from thee; and particularly for the infinite goodness with which thou hast been pleased to give thy-

self to a poor sinner like me, who am so unworthy of it.

Make an Act of Petition.

Divine Saviour, thou knowest all the wants of my soul; remedy its weakness and its poverty; and especially, increase in me thy divine love, and the fear of offending thee. Succor, O Lord, thy Holy Church in all her wants; sanctify all those who are within her pale, and especially my parents, my friends and enemies, my superiors and benefactors; give us all the grace to love thee, and to serve thee alone. *Amen.*

Q. How much time ought we to spend in our Thanksgiving?

A. We ought to spend, at least, a quarter of an hour; the better way would be to hear another Mass, if another should be said immediately.

Q. What resolutions ought we to take, before we conclude our Thanksgiving?

A. We ought to take the resolution, 1. Of correcting the faults we are most subject to; 2. Of sacrificing to Jesus Christ all those attachments which hinder us from serving him as we ought.

Q. Should we abstain from spitting after having received communion?

A. Yes; we should endeavor to refrain from it for the space of a quarter of an hour, out of respect for the sacrament.

Q. How ought we to spend the day of communion?

A. We should spend it, as much as possible, in holy retreat; hear the sermon and instructions; assist at the offices of the Church; and the remainder of the time should be employed in pious reading.

CHAPTER XIV.

Of an Unworthy or Lukewarm Communion.

Q. Do those who receive communion in mortal sin receive the Body and Blood of Jesus Christ?

A. Yes; but they receive none of the graces; on the contrary, they eat and drink their judgment and condemnation.

Q. What crime do they commit who receive communion in mortal sin?

A. They commit a horrible sacrilege, and render themselves thereby guilty of the Body and Blood of Jesus Christ.

Q. How do you call a communion received in mortal sin?

A. I call it an unworthy communion.

Q. Who are they that expose themselves most to make unworthy communions?

A. 1. They who examine not their consciences as they should; 2. They who do not accuse themselves, at confession, of all their sins; 3. They who take no pains to correct their faults.

Q. What do you mean by a lukewarm communion?

A. I mean that which is made with little preparation and with no devotion.

Q. Who are they that most commonly make lukewarm communions?

A. They who have not sufficient horror of venial sins; who are attached to the goods of the earth, to the pleasures of life; or who are negligent in the practice of good works.

Q. What ought we to think of these communions?

A. We ought to fear them extremely, and carefully avoid them.

CHAPTER XV.

Of a Good Communion.

Q. What do you understand by a good communion?

A. I understand that which is made with the fervor and devotion that so holy an action requires.

Q. What are the advantages of a good communion?

A. The first is, an increase of grace. The second is, the strength which is derived from it against temptations. The third is, the inward joy and consolation which are felt by him who communicates thus.

Q. Which are the means to be employed to preserve these advantages?

A. The first and chief means is, to desire to communicate often, and to approach with devotion.

Q. Is it not enough for us to confess, and to communicate at Easter, as the Church commands?

A. No; a Christian who is careful of his salvation ought to confess once a month, and even oftener; and to communicate as often as his confessor may deem advisable.

Q. What ought to be required before one should be suffered to communicate often?

A. Chiefly two things: 1. To have corrected all his bad habits, as well mortal as venial; 2. To have a sincere desire to advance in Christian perfection.

Q. Are there any other means by which we may preserve the grace of communion?

A. Yes; there are many: 1. To hear Mass every day devoutly.

2. To shun the least appearances of sin, and whatever might lead to it.

3. To assist regularly on Sundays and Holy-days at the instructions and offices of the Church; and to spend the rest of the day in reading good books.

4. To continue to assist at the Catechism which is given in the Church.

CATECHISM.



PART THIRD.

BRIEF EXPLANATION OF THE SUNDAYS, FESTIVALS, AND
OTHER TIMES OF THE YEAR.

CHAPTER I.

Of Sundays and Festivals in General.

Q. Are there any days during the year which we should particularly consecrate to God?

A. Yes, there are; for although there is no day which the Christian should not spend in a holy manner, by abstaining from sin and doing good works, yet he is obliged to sanctify in a special manner certain days which God reserves to himself, and the Church prescribes.

Q. Which are they?

A. Sundays and Festivals.

Q. What do you understand by the Sunday?

A. The Sunday, or, as it is sometimes called, the Lord's day, is the day on which God commenced the creation of the world, and on which

our Lord Jesus Christ rose from the dead. It is the day, likewise, on which the Holy Ghost descended upon the Apostles. This day is kept by Christians in lieu of the Sabbath, which the Israelites celebrated on Saturday in the ancient law, because God rested on that day, after creating the world, in which he was pleased to employ six days.

Q. What are the Festivals?

A. The Festivals are certain other days in the year, which the Church has thought proper to oblige her children to sanctify or to keep holy in like manner; of which some are intended in honor of the mysteries of our redemption, and others in honor of the blessed Virgin and the Saints.

Q. In what does the sanctification of these days consist?

A. It consists in two things. The first is, to abstain from all servile work; from all commerce and manual labor which is not necessary for the worship of God, the nourishment of our body, and the support of life. The Christian should remember that the most servile of all servile works is sin, which reduces the soul under the slavery of Satan; and that, however unlawful it may be to work on Sundays and Holy-days of obligation, it is far more criminal, as St. Austin remarks in more than one place, to spend the whole day in dancing, in profane diversion, and gambling, than to employ it in labor.

The second is, to sanctify ourselves by cleans-

ing our consciences, returning to God by penance, and applying ourselves to what relates to his worship and the duties of piety and religion. Among these duties of piety and religion the Church has particularly specified one, which she has made of great obligation, and under pain of sin. That is, to assist at the Holy Sacrifice of Mass, the first and most august of all acts of religion. In establishing this commandment, the Church does not mean to exempt Christians from the obligation of performing other works of piety, in keeping holy and sanctifying the Holy-days. A single holy action does not suffice to sanctify the whole day, and cannot authorize the employment of the rest of the day in secular affairs, or diversions, however innocent.

CHAPTER II.

Q. Which is the first Festival the Church commands us to celebrate in the year?

A. The Feast of the Circumcision, which falls on the 1st of January, and is commonly called New Year's day. It is a Holy-day of obligation. It is intended to commemorate the first shedding of blood of our dear Redeemer, when he complied with the ordinance of the old law (Gen. xvii. 12) commanding all male children, on the eighth day from their birth, to undergo this ceremony, though not necessary to him who was all

purity; yet, having taken the nature of man he chose to submit to the weakness of our understanding, and received on this day the name of Jesus (St. Luke ii. 21), which signifies Saviour.

Q. Which is the next Festival the Church celebrates?

A. The Epiphany of our Lord, which falls on the 6th of January, and is also a Feast of obligation. It is celebrated in memory and honor of Christ's manifestation to the Gentiles by an extraordinary Star, which conducted the three kings from the East to adore him in the manger, where they presented him with gold, frankincense and myrrh, in token of his regality, divinity, and humanity, or of his being God, king, and man.

The word *Epiphany* comes from the Greek, and signifies a manifestation; and it is called Twelfth day, because celebrated the twelfth day after Christ's birth, exclusively. The same day are commemorated our Saviour's Baptism, and his first miracle, of turning water into wine, at the wedding of Cana, in Galilee.

Q. Which is the next Feast the Church celebrates?

A. Candlemas day, or the Purification of the Blessed Virgin. It is a feast of devotion only; that is, all who can would do well to hear Mass; but the precept of obligation by a late grant is dispensed with. It is in memory and honor both of the presentation of our blessed Lord, and the purification of the Virgin Mary, in the temple of Jerusalem, the fortieth day after her happy

delivery, according to the law of Moses (Lev. xii.), and is called *purification*, from the Latin word *purifico*, which signifies to *purify*; not that the blessed Virgin had contracted any sin by her childbirth which needed purifying, being the mother of purity itself, but because other women were, by this ceremonious rite, freed from the legal impurity of childbirth, to which, out of her great humility, she submitted. It is called Candlemas, because, before Mass is said, the Church blesses her candles for the whole year, and makes a procession with them, in the hands of the faithful, in memory of the light wherewith Christ illuminated the whole Church at his *presentation*, when old Simeon styled him *a light to the revelation of the Gentiles, and the glory of thy people Israel*. (St. Luke ii. 32.)

Q. What do you understand by SEPTUAGESIMA, SEXAGESIMA, and QUINQUAGESIMA Sundays?

A. Septuagesima, Sexagesima, and Quinquagesima Sundays are days set apart by the Church for acts of penance and mortification, and are a certain gradation or preparation to the devotion of Lent, being more proper and immediate to the passion and resurrection of Christ; taking their numeral denominations from their being about seventy, sixty, and fifty days before Easter.

Q. What is meant by Ash-Wednesday?

A. Ash-Wednesday is a day of public penance and humiliation through the whole Church of God; so called from the ceremony of blessing ashes, wherewith the Priest signs the people

with a cross on their foreheads, giving them this wholesome admonition, *Remember man, for dust thou art, and into dust thou shalt return* (Gen. iii. 19), to remind them of their mortality, and prepare them for the holy fast of Lent; the *ashes* are made of the *palms* blessed the Palm Sunday before.

Q. What does Lent signify?

A. Lent is called in Latin *Quadragesima*, because it is a fast of forty days, except Sundays, which are only abstinence, instituted by the Church in a grateful commemoration of Christ's fasting forty days in the desert.

Q. What do you understand by Passion Sunday?

A. Passion Sunday is so called from the Passion of Christ then drawing nigh. It was ordained by the Church, the better to prepare us for the worthy celebration of that solemnity. This day crucifixes, &c., are covered in churches with mourning color, both to commemorate our Saviour's going out of the temple and hiding himself, and to dispose us to compassionate his sufferings.

Q. What do you understand by Palm Sunday?

A. Palm Sunday, the first day of the Holy Week, is in memory and honor of our Lord's triumphant entry into Jerusalem, so called from the *palm branches* strewed under his feet by the Hebrew children, crying, *Hosanna to the Son of David!* (St. Matt. xxi.) And therefore this day the Church blesses *palms*, and makes a

solemn procession, in memory of the humble triumph of our Saviour, the people bearing *palm branches*. And in the Mass is read the passion of our blessed Redeemer from the Gospel of St. Matthew, as that from St. Mark is on Tuesday, and from St. Luke on Wednesday.

Q. What do you understand by Maundy Thursday?

A. Maundy Thursday is in memory of our Lord's last supper, when he instituted the *blessed sacrament* of his precious body and blood, so called from the first word of the anthem, *Mandatum*, &c. (St. John xiii. 34), *I give you a new command: that you love one another, as I have loved you*; which is sung on that day in the Church, when the prelates begin the ceremony of washing the people's feet, in imitation of Christ's washing those of his disciples, before he instituted that blessed sacrament. On Maundy Thursday there is but one Mass; the organ plays and bells ring during the *Gloria in excelsis Deo*, and then cease till the same begins on Holy Saturday. On this day two Hosts are consecrated, one of which is left for public adoration the remainder of the day; and various decorations are usual in this country in honor of this solemnity of the blessed sacrament.

Q. What is Good Friday?

A. Good Friday is the most sacred and memorable day, on which the great and glorious work of our redemption was consummated by our Saviour Jesus Christ on his bloody cross, between two thieves, at Jerusalem.

The Sacred Host continues exposed during the office, for there is no Mass on this day; the passion from St. John is read, the cross is uncovered with great solemnity, and the justly-merited relative respect paid by the faithful, as to the image of that on which the redemption of mankind was completed.

Q. What is Holy Saturday?

A. Holy Saturday is the day preceding Easter Sunday. The great functions of this day were formerly done in the night, and are begun by blessing the fire, lighting the triple candle, blessing the paschal candle, and grains of incense in form of five nails, which are stuck into it, reading twelve prophecies concerning the great events which those days represent; blessing the font for baptizing, of which an explanation is given in the Holy Week Book; and the first Mass and Vespers for Easter are said. On beginning the *Gloria in excelsis Deo*, the organ plays and the bells ring, which they had not done from the same time on Maundy Thursday. From this day to the Ascension, the paschal candle is lighted up at the Gospel, to remind us that our blessed Saviour was with us on the earth till his glorious ascension, instructing his apostles and faithful in all truths.

Q. What is meant by the four Ember Weeks?

A. The four Ember Weeks (in Latin, *quatuor tempora*) are times of public prayer, fasting, and procession, saying the litany of the Saints, partly instituted for the successful ordination

of priests and ministers of the Church, which is at these four seasons of the year commonly performed, and partly to beg and give thanks to God for the fruits of the earth: *ember* comes from the Greek word *emera*, a day; others call them *ember days*, from the ancient religious custom of eating nothing on those days till night, and then only a cake baked under the embers, called *ember bread*.

Q. What is the Annunciation of our blessed Lady?

A. It is a feast of obligation which is celebrated on the 25th March, and is in memory of the angel Gabriel's most happy embassy to her; upon which, by her consent, and the operation of the Holy Ghost, the Son of God was incarnate in her sacred womb.

Q. What is Easter day?

A. Easter day (which in Latin is called *Pascha*) is a great Festival, in memory and honor of our Saviour's resurrection from the dead on the third day after his crucifixion. (St. Matt. xxviii. 6.) It is called Easter, from *Oriens*, the East, or rising, one of Christ's titles: *And his name* (says the prophet Zacharias, chap. vi.) *is Oriens*. Easter Monday is a feast of devotion in memory of our Lord's first apparition after his resurrection; which is commemorated on this day for the greater solemnity of his festival. Easter Tuesday is a feast of devotion.

Q. What is meant by Low Sunday?

A. Low Sunday (in Latin, *Dominica in albis*)

is the octave of Easter day, and so called from the Catechumens' white garments, emblems of innocence and joy, which they put on at their baptism, and solemnly put off this day.

Q. What is Ascension day?

A. Ascension day is a feast of obligation, solemnized in memory of Christ's glorious ascension into heaven on the fortieth day after his resurrection, in the sight of his apostles and disciples (Acts i. 9), for which reason the paschal candle, at the end of the Gospel, is taken away, to signify the same.

Q. What is meant by ROGATION WEEK?

A. *Rogation Week*, being always the next but one before Whit-Sunday, is so called because on Monday, Tuesday, and Wednesday, rogations (from *rogo*, to ask or pray) and litanies of the Saints are used by the Church, not only for a devout preparative to the feast of Christ's glorious ascension and pentecost, but also to beg and supplicate the blessing of God on the fruits of the earth.

Q. What is WHIT-SUNDAY or PENTECOST?

A. *Whit-Sunday*, or as it is otherwise called, *Pentecost*, is a solemn feast in memory and honor of the descent of the Holy Ghost on the heads of the Apostles in the shape of tongues of fire. (Acts ii. 3.) Pentecost, in Greek, signifies the *fiftieth*, it being the fiftieth day after the resurrection; and it is called Whit-Sunday, from the Catechumens being anciently clothed in white and admitted on the eve of this feast to the Sac-

rament of Baptism. The old Saxons called it Whit-Sunday, i. e., Holy Sunday. Whit-Monday and Whit-Tuesday are only of devotion.

Q. What do you understand by Trinity Sunday?

A. Trinity Sunday, which is the octave of Whit-Sunday, is dedicated to the honor of the most blessed Trinity, to signify that the works of our redemption and sanctification, then completed, are common to the Three Persons.

Q. What is CORPUS CHRISTI?

A. Corpus Christi, a feast of obligation, being always the Thursday after Trinity Sunday, is a feast instituted by the Church in honor of the blessed Sacrament of the altar, and receives its denomination from the body of Christ substantially present there; on this day, in all Catholic countries, that adorable sacrament is most solemnly carried about in procession, the Priest and people expressing their highest devotions in hymns and prayers, accompanied with all other outward testimonies of pious affection, as music, flowers strewed along the streets, and their best tapestries on the walls, &c.

Q. What is meant by the Assumption of the blessed Virgin Mary?

A. The assumption of the blessed Virgin Mary, which is celebrated the 15th of August, is a feast of obligation, and is celebrated in memory of her being taken up into heaven, both body and soul, after her dissolution, which is a constant tradition in the Church, ever piously believed, and happened anno 36.

Q. What is meant by All Saints?

A. ALL SAINTS, or ALL HALLOWS, is a feast of obligation, and is celebrated on the 1st of November, in memory and honor of all the Saints; since the whole year is too short to afford us a separate feast for each.

Q. What is ALL SOULS?

A. All Souls is a day of devotion, appointed by the Church on the 2d of November, for the living to offer prayers and suffrages for the souls of the faithful departed.

Q. What do you understand by the NATIVITY OF OUR LORD?

A. The Nativity of our Lord Jesus Christ is a solemn feast of obligation yearly celebrated by the Catholic Church, even from the Apostles' time, in memory of our Saviour's birth at Bethlehem; and is called Christmas, from the Mass celebrated on that day in honor of his holy birth.

Q. What is to be said of other Festivals?

A. All other Festivals, which bear the names of Saints, are instituted by the Church to honor God, to teach us to imitate their virtues, respect their sufferings or martyrdoms, and to supplicate support and comfort, under whatever affliction or contradictions in life he may be pleased to permit, as the test of our fidelity, and that we may be ever ready to join in saying, with the blessed spirits in heaven, —

GLORY BE TO GOD ON HIGH.

APPENDIX.

FROM DR. CHALLONER'S "CATHOLIC CHRISTIAN IN-
STRUCTED."

Of Exorcisms and Benedictions, or Blessings of Creatures in the Catholic Church, and the use of Holy Water.

Q. What do you mean by Exorcism?

A. The rites and prayers instituted by the Church for the casting out devils, or restraining them from hurting persons, disquieting places, or abusing any of God's creatures to our harm.

Q. Has Christ given his Church any such power over the devils?

A. Yes, he has; see St. Matt. x. 1, St. Mark iii. 15, St. Luke ix. 1, where this power was given to the Apostles; and to the seventy-two disciples, St. Luke x. 19; and to other believers, St. Mark xvi. 17, 18. And that this power was not to die with the Apostles, nor to cease after the Apostolic age, we learn from the perpetual practice of the Church and the experience of all ages.

Q. What is the meaning of blessing so many things in the Catholic Church?

A. We bless Churches, and other places set

aside for divine service, altars, chalices, vestments, &c., by way of devoting them to holy uses. We bless our meats, and other inanimate things which God has given us for our use, that we may use them in moderation, in a manner agreeable to God's institution; that they may be serviceable to us, and that the devil may have no power to abuse them to our prejudice. We bless candles, salt, water, &c., by way of begging of God that such as religiously use them may obtain his blessing, &c.

Q. But does it not savor of superstition to attribute any virtue to such inanimate things as blessed candles, holy water, Agnus Deis, &c.?

A. It is no superstition to look for a good effect from the prayers of the Church of God; and it is in virtue of these prayers that we hope for benefit from these things when used with faith; and daily experience shows that our hopes are not vain.

Q. What do you mean by Agnus Deis?

A. Wax stamped with the image of the Lamb of God, blessed by the Pope with solemn prayers, and anointed with the holy chrism.

Q. What warrant have you in Scripture for blessing inanimate things?

A. 1 Tim. iv. 4, 5: "Every creature of God is good, and nothing to be rejected that is received with thanksgiving; for it is sanctified by the word of God and prayer."

Q. Why does the Church make use of the sign of the cross in all her blessings and consecrations?

A. To signify that all our good must come through Christ crucified.

Q. What do you mean by Holy Water?

A. Water sanctified by the word of God and prayer.

Q. What is the use of Holy Water?

A. It is blessed by the Church in solemn prayers, to beg God's protection and blessing upon those that use it, and in particular that they may be defended from all the powers of darkness.

Q. Is the use of Holy Water very ancient in the Church of God?

A. It is very ancient, since it is mentioned in the Apostolical Constitutions, l. 8, c. 29. And as for the English nation in particular, it is visible from the epistles of St. Gregory the Great, l. 9, epist. 71, "that we received it together with our Christianity."

Q. Have the holy fathers and ancient Church writers left upon record any miracles done by Holy Water?

A. Yes, they have; more particularly upon those occasions when it has been used against magical enchantments and the power of the devil. See instances in St. Epiphanius, Hær. 30; in St. Jerom, in the Life of St. Hilarion; in Theodoret, l. 5, Histor. Eccl. c. 21; in Palladius Histor. Laus. c. 6. &c.

THE MANNER OF SERVING A PRIEST AT MASS.

The Clerk must kneel at his left hand, and answer him as follows :—

Priest. Introibo ad altare Dei.

Clerk. Ad Deum, qui lætificat juventutem meam.

P. Judica me, Deus, et discerne causam meam, de gente non sancta : ab homine iniquo et doloso erue me.

C. Quia tu es Deus, fortitudo mea : quare me repulisti, et quare tristis incedo, dum affligit me inimicus ?

P. Emitte lucem tuam, et veritatem tuam : ipsa me deduxerunt, et adduxerunt in montem sanctum tuum et in tabernacula tua.

C. Et introibo ad altare Dei : ad Deum qui lætificat juventutem meam.

P. Confitebor tibi in cithara, Deus meus. Quare tristis es, anima mea, et quare conturbas me ?

C. Spera in Deo, quoniam adhuc confitebor illi ; salutare vultus mei, et Deus meus.

P. Gloria Patri, et Filio, et Spiritui Sancto.

C. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. *Amen.*

P. Introibo ad altare Dei.

C. Ad Deum, qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

C. Qui fecit cælum et terram.

P. Confiteor Deo, &c.

C. Misereatur tui Omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam æternam.

P. Amen.

C. Confiteor Deo omnipotenti, beatæ Mariæ, semper virgini, beato Michaeli archangelo, beato Joanni baptistæ, sanctis apostolis Petro et Paulo, omnibus sanctis, et tibi, Pater, quia peccavi nimis, cogitatione, verbo, et opere. [*Knock your breast and say,*] Mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper virginem, beatum Michaellem archangelum, beatum Joannem baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos, et te, Pater—orare pro me ad Dominum Deum nostrum.

P. Misereatur vestri, &c.

C. Amen.

P. Indulgentiam, absolutionem, &c.

C. Amen.

P. Deus, tu conversus vivificabis nos.

C. Et plebs tua lætabitur in te.

P. Ostende nobis, Domine, misericordiam tuam.

C. Et salutare tuum da nobis.

P. Domine, exaudi orationem meam.

C. Et clamor meus ad te veniat.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Kyrie eleison.

C. Kyrie eleison.

P. Kyrie eleison.

C. Christe eleison.

P. Christe eleison.

C. Christe eleison.

P. Kyrie eleison.

C. Kyrie eleison.

P. Kyrie eleison.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

When the Priest says, Flectamus genua, answer, Levate.

At the end of the epistle say, Deo gratias; then remove the mass book, and ever kneel or stand on the side contrary to that on which the book has been placed.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Sequentia sancti evangelii secundum, &c.

Make the sign of the cross, and say, —

C. Gloria tibi, Domine.

Make a reverence at the beginning and ending of the gospel, and at the name of Jesus; and at the end say, —

C. Laus tibi, Christe.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

Here the Clerk is to give wine and water, and prepare the basin, water, and towel for the Priest. The Priest having washed, let him kneel in his former place, and answer, —

P. Orate, fratres.

C. Suscipiat, Dominus sacrificium, de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque ecclesiæ suæ sanctæ.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Sursum corda.

C. Habemus ad Dominum.

P. Gratias agamus Domino Deo nostro.

C. Dignum et justum est.

At Sanctus, sanctus, sanctus, &c., ring the little bell.

When you see the Priest spread his hands over the chalice, you must give warning, by the bell, of the consecration which is about to be made. Then, holding up the vestment with your left hand, and having the bell in your right, you must ring during the elevation of the Host. As often as you pass by the blessed Sacrament, you must adore on your knees.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Et ne nos inducas in tentationem.

C. Sed libera nos a malo.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Pax Domini sit semper vobiscum.

C. Et cum spiritu tuo.

P. Pax tecum.

C. Et cum spiritu tuo.

Pausing a little, rise and make adoration to the Sacrament. The Priest's communion being ended, be ready to give him wine and water. If there be communicants, provide a towel, and say the Confiteor. After they have received, remove the book to the left hand of the altar; take away the towel from the communicants, if there be any, and return to your former place.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Ite; missa est; or, Benedicamus Domino.

C. Deo gratias.

In Masses for the dead,—

P. Requiescant in pace.

C. Amen.

Remove the book, if it be left open; kneel, and take the Priest's blessing.

P. Pater, et Filius, et Spiritus Sanctus.

C. Amen.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Initium (*or*, sequentia) sancti evangelii,
&c.

C. Gloria tibi, Domine.

At the end say,—Deo gratias.

Put out the candles, and lay up all decently and carefully.

If you have leisure, meditate a while, kiss the altar, saying,—

I will adore in the place where his feet stood.



AT THE SACRIFICE OF THE MASS.

Before Mass.

FROM the rising of the sun to the going down thereof, in every place, a holy oblation shall be offered to the Lord of Hosts. The Almighty God whom we worship by this sacrifice of the Mass is the Maker and Lord of all things. He created the angels to serve and worship him in Heaven. The proud Lucifer, and many other angels who rebelled with him, were cast into Hell, the lake of everlasting fire.

PRAYER.

O God of infinite majesty and justice, we beseech Thee to accept the homage of humble hearts, and this sacrifice of Thy Divine Son, by which we pay Thee a worship worthy of Thy Holy Name. May Thy holy angels assist and strengthen us in our prayers.

At the beginning of Mass.

God is good. He created the sun and moon and the stars of heaven. He made this earth to be our dwelling-place for a time. If we serve him faithfully here, we will reign with him hereafter in Heaven.

PRAYER.

O Great God, Creator of heaven and earth, create in me a clean heart, and give me the grace always to do Thy holy will.

At the Confiteor.

Adam and Eve were the first of mankind that God made. Out of the dust of the earth he made man, and breathed into him a living soul. He placed them in the garden of Eden, and gave them leave to eat of the fruit of every tree save one. Of the fruit of the tree of the knowledge of good and evil he forbade them to eat.

Eve, tempted by the fallen angel, ate of the deadly fruit and gave it to Adam, who also partook of it. For this sin the Lord drove them from Eden, and we, their children, are born under the wrath of God.

PRAYER.

O Lord, I know and confess my sins. In sin was I conceived, and I have done evil in Thy sight. Father, I have sinned against heaven and before Thee. I am not worthy to be called thy child. Who will give a fountain of tears to my eyes that I may weep for my sins! God grant me true sorrow of heart.

At the Introit.

God so loved the world that he sent his only begotten Son to save it. The Son of God became man, that by dying for man's sins he might pay the penalty due to divine justice. And the Word was made flesh and dwelt amongst us.

PRAYER.

Lord Jesus Christ, grant that this day I may begin the work of my salvation, by uniting a true penance and hearty sorrow for sin with the sufferings Thou didst endure for me during Thy life on earth.

At the Kyrle.

In Bethlehem, the city of David, in a humble stable, the Blessed Virgin Mary brought forth her divine Son.

PRAYER.

Our God is a God of mercy. Cast me not away from Thy face, O Lord. Look kindly on me, and for pity spare Thy servant. Through the merits of the Infant Jesus, we beseech Thee, have mercy on us.

At the Gloria.

To the shepherds who were keeping the night watches over their flocks, an angel of the Lord appeared and said: I bring you glad tidings of great joy to you and to all the people. To-day, in the City of David, there is born to you a Saviour who is Christ the Lord.

PRAYER.

Glory to God in the highest, and peace on earth to men of good will. We praise, bless, and adore Thee, King of heaven and earth. We thank Thee for Thy many mercies. Let us rejoice in the Lord always.

At the Epistle.

Jesus Christ dwelt in Nazareth with Joseph and Mary, and was subject to them. When he was thirty years of age he went forth to do the great work his Father had given him. He was baptized by St. John the Baptist in the Jordan, and the Spirit of God, as a dove, came down upon him. And a voice from Heaven said: This is my beloved Son, in whom I am well pleased.

PRAYER.

Lord Jesus Christ, teach me to know the truth, and to shun the errors of the wicked. Grant that my faith may be fruitful in good works.

At the Gospel.

Our Saviour Jesus Christ changed water into wine at the marriage feast in Cana of Galilee. He taught in the temple at Jerusalem. He went about all Judea, preaching the gospel to the poor, curing the sick, healing the lame, the deaf, the dumb, and the blind, casting out devils, and raising the dead to life.

PRAYER.

Place a guard on my lips, O Lord Jesus, and let not my heart lean unto words of malice.

Guide my steps by the light of Thy holy law. Let not the Evil Spirit lead me astray. May the word of God ever be to me a lamp to guide my footsteps aright. Thou, O Lord, hast the words of eternal life.

At the Creed.

Christ said to Nicodemus : Unless a man be born again of water and of the Holy Ghost, he cannot enter into the Kingdom of Heaven. To his Apostles he said : Go ye and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. He who believeth and is baptized shall be saved ; he who believeth not shall be condemned. Blessed are they who have not seen and have believed.

PRAYER.

Lord Jesus Christ, who art the way, the truth, and the life, teach me Thy sacred mysteries. Give me a lively faith in the doctrines of our Holy Mother the Church. Blessed be the Holy and Undivided Trinity now and for ever. Thou, O Heavenly Father, hast given me a soul that shall never die. Thou, O Eternal Son, hast saved me from Hell, and gained for me the endless bliss of Heaven. Thou, O Holy Ghost, who didst sanctify me, make me, I beseech Thee, strong in faith, rich in hope, and full of charity.

At the Offertory.

Jesus, seeing a great multitude gathered together in the desert, as sheep without a shepherd, taught them. While he was yet speaking the evening came on, and he, seeing that they had no food, pitied them. Taking five loaves and two fishes he fed the multitude to the

number of five thousand, and they had enough. Again when they were gathered together he said : Your fathers ate manna in the desert and are dead. I am the bread of life that cometh down from Heaven. The bread that I shall give is my flesh for the life of the world. Amen, I say unto you, unless you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you.

PRAYER.

Lord Jesus Christ, grant that I may put off the old man of sin, with all vices and bad habits, and that, clothed in divine virtues, I may live the new life of grace, strengthened by the bread of life, which Thou hast brought down from Heaven.

At the Preface.

When Christ came to Jerusalem to the Feast of the Passover, the people hailed him King, and cried out saying : Blessed be he who cometh in the name of the Lord. Hosanna to the Son of David. Hosanna in the highest.

The chief men of the Jews hearing this, were moved to wrath, and plotted to put him to death.

PRAYER.

Let us raise our minds to God, and with hearts lifted up, give him thanks, and praise his Holy Name. Blessed is He who cometh in the name of the Lord. Hosanna in the Highest.

At the Consecration.

When the hour of eating the Pasch was come, Jesus sat down with the twelve Apostles, saying : With desire have I desired to eat this Pasch with you. And after this his last supper with them, he took bread, and having blessed it, broke it and gave it to them, saying : Take ye and eat. This is my body which is given for you.

Taking likewise the chalice of wine, he gave it to them, saying: This is my blood of the New Testament, which shall be shed for many for the remission of sins. Do this in commemoration of me. If any man love me he will keep my word, and my Father will come and abide with him.

THE PRAYER.

O sweet Jesus, loving Thine own Thou didst love them to the end. Thou hast prepared a banquet even for those who were Thy enemies. Wash me yet more from my iniquities, and cleanse me from my sins. Make me worthy to partake of the bread of angels, this heavenly food which giveth everlasting life.

At the Pater Noster.

And Christ said to his Apostles: I will not leave you orphans. The Holy Ghost, the Comforter, whom the Father will send you in my name, will teach you all things, and bring to your minds whatsoever I have said to you. My peace I leave you, my peace I give you. Not such peace as the world giveth do I give unto you.

THE LORD'S PRAYER.

Our Father, who art in heaven, hallowed be thy name, thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them who trespass against us: and lead us not into temptation, but deliver us from evil. Amen.

At the breaking of the Host.

As Jesus prayed in the Garden of Gethsemane, Judas came with a band of soldiers and betrayed him into their hands. He was taken before the Council of the Jews,

and delivered up to Pontius Pilate, as guilty of crimes worthy of death. The Roman soldiers led him out of the city to crucify him. And bearing his own cross he went forth to Calvary. There they crucified him between two thieves. And Jesus said: Father forgive them, for they know not what they do. And at the ninth hour, Jesus crying with a loud voice, said: Father, into thy hands I commend my spirit; and bowing down his head he gave up the Ghost.

PRAYER.

Lord Jesus Christ, dying on the cross for me, make me dead to sin, and give me grace to live only for Thee. Let us go forth to him bearing his shame, since he hath borne our sins. Far be it from me to glory save in the Cross of Christ. By his wounds we are healed. I too am prepared for stripes.

At the Communion.

When Christ died on the cross the sun was darkened, the veil of the Temple was rent, the earth quaked, and the rocks were riven. Even the graves gave up their dead. In the evening of Friday the body of Christ was taken down from the cross, wrapped in fine linen, and laid in a new sepulchre.

PRAYER.

Lamb of God, who takest away the sins of the world, have mercy on us. Lord, I am not worthy that Thou shouldst enter under my roof; say but the word and my soul shall be healed. I will take the chalice of salvation, and call upon the name of the Lord. Wherever Thou art, sweet Jesus, there will Thy servant also be. Neither death nor life nor any creature shall separate me from Thee, my Saviour.

At the Blessing.

About the dawn of the third day, Christ arose from the dead, and was seen by many. Often, during the space of forty days, he appeared to his Apostles and taught them, giving them power to teach in his stead, and to forgive or retain sins. On Mount Olivet he was seen by them for the last time, and there he blessed them. And as his hands were uplifted in blessing them, he was taken up into heaven, and a cloud received him out of their sight.

PRAYER.

Save Thy people, O Lord, and bless Thy inheritance. May the Lord Jesus Christ bless us and keep us in his grace, and may his peace be with us.

At the Last Gospel.

Christ sitteth at the right hand of God the Father. At the last day he will come again to judge the living and the dead. With his saints he shall reign forever in glory.

PRAYER.

Happy is he who hath finished his course and hath kept the faith. All men have once to die, and after death the judgment. Blessed are the dead who die in the Lord. I know that my Redeemer liveth, and that in this same body I will rise again at the last day. God grant I may rise in glory. Amen.

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